

TWENTY-SIXTH ANNIVERSARY

OF THE

Philadelphia Sabbath Association.

The Anniversary Sermon before the Philadelphia Sabbath Association, was delivered on Sabbath evening, March 31st, 1867, in St. Luke's Episcopal Church, by the REV. DANIEL R. GOODWIN, D. D., Provost of the University of Pennsylvania. The reverend speaker took, as the text of his discourse, the words: "*The Sabbath was made for man*"—(Mark ii. 27,) and from these evolved an argument in support of the Divine institution and perpetual obligation of the Sabbath day, which, for strength and cogency of reasoning, variety of illustration, and directness of conclusions, deserves to be classed among the most able defences of this holy day against the attacks of its adversaries, both within and without the church. The record of the Episcopal Church was made abundantly clear by reference to its articles of religion. Homilies and Book of Common Prayer, showing, that on this great question, the church has spoken with no uncertain sound; and the inconsistencies of those in its communion who contend against the obligation of the fourth commandment, were plainly manifested. The relation of the subject to civil institutions was also considered in its various bearings, and the great value of the institution of the Sabbath to communities and nations was eloquently and forcibly displayed. The discourse was listened to with great attention and interest by the audience.

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REPORT.

The work of the Philadelphia Sabbath Association has been prosecuted during the past year with earnest efforts, and has met with so large a measure of success, that we feel it to be our first duty to return our sincere thanks to God for his continued favor bestowed upon our labors.

At no time in the history of our State has the *institution of the Sabbath* been so violently and powerfully assailed as it has been during the past year. Its opponents seem to have concentrated all their efforts and united all their powers and influence in a persistent attempt to overthrow it. But the peace of the Sabbath is still protected by the laws of our commonwealth, and the venerated statute which, for so many years has forbidden worldly labor on the Lord's day, yet remains unimpaired. On this question of civil polity, we cannot doubt that where so much of real good to the whole community is involved in the maintenance of the Sabbath as a day of holy rest and worship, every citizen who seeks to promote the welfare of his fellow men, and to secure himself and his children against the inroads of infidelity and licentiousness, will be found among the supporters of this wise institution. But when we consider the eternal issues which are bound up in this controversy, and how certainly the breaking down of the moral restraints of this holy day will injure the cause of religion and retard the progress of the Gospel of Jesus, it seems impossible that any Christian should be content to stand neutral in the contest. We must expect vigilance and activity on the part of our adversaries. Shall those who, by their blessed experience, have learned the value of this Divine institution, supinely allow themselves to be deprived of its full enjoyment.

While giving to this matter the attention which its great importance demanded, we have not neglected our *Missionary* work on the lines of our public improvements, and wherever else the way has been opened to make known that salvation which the Lord of the Sabbath wrought out for a sinful man. In the annexed brief extract from the Report of the Rev. Jeremiah Miller, our faithful Corresponding Secretary, and in the Reports of our Missionaries, will be found facts of great interest, showing the importance and success of this part of our work. We commend these Reports to the attention of all friends of the cause, and especially to those to whom the Society has been indebted for pecuniary assistance, in order that they may feel assured that their contributions have been employed in the spread of Gospel truth, and with a sincere effort for the salvation of souls.

JOHN A. BROWN, *President.*

Extract from the Report of REV. JEREMIAH MILLER, *Corresponding Secretary.*

"The past year has been one of diligence and labor. - I have deemed it necessary to devote my energy to such efforts for the sanctification of the Lord's day in this State, and especially in Philadelphia, as the circumstances seemed to demand; and they have been urgent indeed. Infidelity and selfishness have aimed a death-blow at the holy Sabbath, under *pretence* of deep sympathy for the poor man, and for conveying people to church on that day; yet, evidently the love of money is the *moving* spring of action. But thanks to a kind Providence, they have signally failed in this presumptuous attempt against the law of God. The Sunday car question, we hope, will be decided by the court in bane in an equitable and just manner, and this Divine institution will be preserved with its rich blessings to man.

"The *Missionary* feature of our work is in a very flourishing condition. The boatmen on our field (which comprises Pennsylvania, New Jersey and Delaware,) *all* rest on the Sabbath. This fact is peculiarly interesting. They desire good reading, and are glad to hear the Gospel. The driver boys, many of whom are orphans, present a good field of usefulness; they will make their mark in the world; and how important that their young minds should now be savingly *impressed*! Hence I have been busy in raising funds for the Society, in order that all the boatmen on our field might be supplied with good reading matter, and that the Gospel might be preached to them with saving power. In this I have been greatly encouraged, and am thankful that my Missionary labors have been crowned with success among the poor and needy.

"The four Missionaries and myself have distributed over 300,000 pages of Tracts, together with other religious publications, such as Testaments, "Come to Jesus," etc., and have evidence that these and the preaching of the Gospel have, by the Spirit, been the means of converting souls to God on our lines of public improvement. And we gratefully acknowledge donations of English and German Bibles and Testaments, from the American Bible Society and Pennsylvania Bible Society. Also, of Libraries from the Pennsylvania Seamen's Friend Society, and of Tracts from American Tract Society, and the Friends' Society, and many others from various individuals, have been furnished for gratuitous distribution.

"Profound gratitude is returned to all our patrons for past favors, and it is fondly hoped that, as the importance of the blessed work increases, so they will esteem it their privilege to render an enlarged sympathy in their effective aid and earnest prayers, in order that the Lord of the Sabbath may be glorified and perishing souls be saved."

DELAWARE DIVISION, LEHIGH AND RARITAN FEEDER CANALS.

EASTON, JAN. 5, 1867.

REV J. MILLER :—The following is a summary of my labors for the past season, on the Lehigh, Delaware Division, Raritan Feeder, and partly on the Morris Canals, diverging from this place.

I visited about three thousand boats, held religious intercourse, to a greater or less extent, with seven thousand men and boys; preached to boatmen on each Sabbath (with a few exceptions, on account of unfavorable weather,) during the boating season; distributed 82,000 pages of Tracts, 200 Testaments, 300 copies of American Messenger and the Child's Paper, and 384 Children's Tracts, or small books. I have also supplied six boats with Libraries, the gift of the Pennsylvania Seaman's Friend Society.

In addition to the above, I have supplied Rev. William Umpleby,* of New Hope, for distribution among the boatmen at that point, with 22,000 pages of Tracts, 100 American Messengers and Child's Paper, and 75 Testaments. To Brother M. Gere, of Bristol, I have furnished a small supply of Tracts, for use at that point during my absence.

Evidence of the Divine favor is indicated in the following incidents: In preaching to the boatmen, I have generally had fair, and sometimes large audiences. On one occasion, *I believe we had every boatman in port present at our services.* Good attention is generally given. On a Sabbath morning, at Mauch Chunk, meeting a driver boy, I gave him an invitation to come to our meeting in the afternoon; after taking a survey of his clothing, which was quite dilapidated, he remarked: "I am not fit to appear in meeting;" but when I assured him that it required no change of apparel, "Then," said he, with much animation, "I will be there; I have been taught to go to church, and I know it will please my mother." He was there in the afternoon, an attentive listener.

On a Sabbath afternoon, at Mauch Chunk, I preached to a large audience of boatmen on the subject of the Sabbath, in which I alluded to a practice, too prevalent among boatmen, of scrubbing up their cabins on that day. At the close of the service a couple of the men remarked, that they were very glad that I had touched on that subject, and hoped it would have a good effect. Some time afterward a driver told me that his captain used to make him attend to that kind of work, but after hearing that sermon he no longer required it.

On a Sabbath morning, as I was making my visit with Tracts among the boats, I met an Irishman, a Roman Catholic. On my informing him of my intention to hold religious service on board of the boats in the afternoon, he remarked: "And is it to preach to us? well, then, come along, you will find my hatches down and my boat all ready for you." I thanked him, and hoped *he* would be present. "Sure, and I will," said he, and true to his word he was there, as attentive, apparently, as any of my congregation. He had, on former occasions, shown much opposition to me.

* See page 13, of this Report.

I met a little boy on a Sabbath morning who wished me to visit his father's boat, then lying nearly a mile down the canal. Not having the time then to comply, I sent an invitation to his father to come up to meeting in the afternoon. At the time designated both father and son were there. I had the hearty thanks of that father for sending him notice of the meeting.

I met a couple of boatmen, members of the Presbyterian Church, who had heard me several times present our cause before their congregation at home. They remarked, that they had never seen the full importance of this work until they became boatmen themselves, and they would now say, "*by all means keep it going.*"

I have held public religious service at Bristol, New Hope, Lamberts-ville, Easton, Philipsburg and Mauch Chunk; the latter being the principal point of gathering. Frequently, as many as two hundred boats are found lying here over Sabbath.

I offered a Tract to a young man; he thanked me for it, and remarked, "I am one of your Tract men now." On my inquiring what he meant by that expression, he replied, "Why, I love Jesus now, and know what the Tracts mean; I used to laugh at them, but it is different now, and I bless the Lord for it." As he said this, tears of joy stood in his eyes. He farther informed me of his conversion last winter. He seemed, indeed, to be in a happy frame of mind.

"Can You Die Tranquil?" Such was the title of a Tract I gave to a young man in the fall of 1865; I met him again in the early part of the past season; there was a change apparent in his appearance and conduct. I asked him, "Do you love the Saviour?" His reply was, "I trust I do." He then told me of the Tract with the above title, that I had given him; that it had been the means of his awakening, and that he had, during the past winter, sought and found peace in Christ.

I gave a Tract to a boatman, who, on receiving it, remarked that he saved them all, and had quite a large bundle. I said I hoped they would prove a blessing to him; to which he replied, "*They have already,* for I think I can say they have been the means of leading me to the Saviour."

I remarked to another, on handing him a Tract, that I hoped he would think about it, in reading; to which he replied, "That alone will do me no good, I must *do* something, as well as think." I asked, "Well, what must you do?" "I must give my heart to God." "Well, have you done so, my friend?" "Oh, there is the rub of it, I have not; and I tell you I feel bad enough about it."

On a Sabbath morning, at Easton, in giving a man a Tract, the tears gushed from his eyes, as he exclaimed, "Oh, sir, I am the worst man in the world." I replied, "Then you are the very man for whom Jesus died." But, alas, how little hope can we have where *rum* holds its sway!

On a Saturday evening I was on my way to Mauch Chunk in the rail-road cars, when a gentleman came to me and addressed me as follows: "I am glad to meet you again, my old friend, and find you looking so well—but I see you don't recognize me; I used to be on the canal, and you have preached many a time on my boat; you could not help thinking us hard customers—but I am a changed man now, and you were the means of that change." He then informed me that he was now fore-

man of laborers on a section of the rail-road, and had rough men to deal with, but trusted he was trying to serve the Lord.

Yours, truly,

WM. HANCE.

MAIN LINE AND NORTH & WEST BRANCH CANALS.

LEWISBURG, Nov. 1, 1866.

REV. J. MILLER:—On first starting in my work of the past season, I met Father K. of this place, who inquired what my mission was? I told him that it was among the boatmen, and that I had special facilities for reaching them, as they now kept the Sabbath. He replied, "I was the *first* boatman on this line, years ago, that ever tied up on the Lord's day. At first it was difficult to get back loading, but after awhile I could get more than I wanted." But now he could thank God, that they all tied up on Sunday. The boatmen warmly welcomed me on this mission of love.

At Wilkesbarre I found a large number of boats, and the men were eager to get Tracts and papers, and the boys to get Testaments. A number of them had been Sunday School scholars. I preached to a large audience of boatmen and others, from Job xxii. 21. A large number of boats were also at South Wilkesbarre, and the men eager for something good to read.

On Monday I gave a Testament to a boy who was very anxious to get one; another boy wanted it, and as I had but one with me at the time, he was generous, and said, "Let the other boy have it." A young man, to whom I had given "Come to Jesus," told me he used to attend church, but was not a member. I urged him to put his trust in Christ, and "in all his ways to acknowledge the Lord, and he would direct his paths."

By request, I made calls upon the sick, and read and prayed with them. A young man, painting a boat, asked for a Tract; I gave him "Give me thy heart." He said, "I did that last winter, in the revival here, when over a hundred were converted." I preached in the evening to a full house.

Coming down to Espytown, I found the captain and bowsman of the boat, although very kind, yet indulged in profanity. I gave them the Tract, "Why Do You Swear?" I then proceeded on a boat to Danville, with a colored captain and crew, to whom I gave Tracts, which they desired; and a Testament to the captain, which he was very anxious to have. A fast boat coming along, I jumped aboard.

I found a good number of boats at Danville, and gave to one of the men "The Ringleader." "That will just suit me," he said. Another young man asked for one suitable for a soldier. "Short Hints to a Soldier" was given him. I held a large meeting at 3 o'clock on the bridge; I was expounding the 103d Psalm, when the funeral of a lady who had died suddenly passed by, and I improved the occasion in speaking upon the verse, "As for man, his days are as grass." At the close of the meeting a number of boys and girls gathered around me, solicit-

ing Tracts. One boy had a star upon his coat. In reply to the question, what does it mean? he said, "I am for Geary." I said, "I am for Jesus, he is the Captain of my salvation—are you for Jesus, also?" He said, "Yes, sir." I asked, "How many more of you are for Jesus?—hold up your hands." Quite a number of the Sunday School scholars held up their hands.

At Northumberland a large number of loaded boats from the West Branch were detained by the break in the canals. I found some pious captains among them, and others who were good Templars. Some of the men had been drinking the night before; therefore I preached them a temperance sermon. The meeting was large, and all seemed interested. I distributed the Testaments to the driver boys. A young captain said, "That is the principal book I read; I now belong to church; I once received the Tract called 'The Misery of the Lost,' which made a deep impression upon my mind. My bowsman also read it, and said, 'If a person was not moved by that, nothing would move him.'"

At Port Treverton, where there was a precious revival last year among the boatmen, I was heartily welcomed. Mr. B——, who was much blessed at that meeting, had died. I found a Mr. H. sick, and in great distress in body and mind; I talked and prayed with him. Lord's day morning I opened the Sunday School, and in the evening preached to a good congregation. I went again to see Mr. H., and found him better in body and mind—talked and prayed with him. May he find health and peace through our Lord Jesus Christ.

At the first Lock above New Buffalo I met boats detained there by the break, preached to a good congregation in the evening, and gave several copies of "Come to Jesus." A captain and his wife, who attend church when at home, were much refreshed by the preaching. A man who lost his arm before Petersburg, seemed greatly affected. I exhorted him to come to Christ. He said, "I *will* try." The break being repaired, the boatmen moved onward. The Lock tender said that he never saw boatmen before so quiet in a break.

At Columbia I went up on the Lord's day morning, and found a log driving boat at the basin with some twenty men, who I supplied with Tracts, which were thankfully received. An appointment for preaching was made for three o'clock, P. M., which made them smile. At the time mentioned we met for worship; the men of that boat brought out their benches. The Welsh brethren sang beautifully for us in English, which brought a large congregation together. I preached, and there was evidently deep feeling. A young man came forward at the close, and with much emotion thanked me personally, in presence of the congregation, for the interest I had taken in coming to preach for them, and said he hoped they should be forgiven for the *apparent levity* shown in the morning, for they thought then that it could *not* be true, that any one would give *them* a sermon. At a request, I gave him and another young man a Testament.

At Millersburg I met about one hundred boats; some men were drunken and profane—some were Christians. I gave out an appointment, and preached in the grove. We had a good attendance, and a precious meeting.

I have preached, during the season, 58 sermons; participated in 61

prayer meetings ; addressed 30 Sunday Schools ; distributed 120 Testaments, 10 Gospels by John, 4 copies of Psalms, 58 "Come to Jesus," 229 Messengers, 56 German Messengers, 225 Child's Papers, and about 60,000 pages of Tracts. I have been up and down the canal, from Wilkesbarre to Columbia, a number of times, also up the West Branch. Trusting that the Lord will bless the seed we have sown beside all waters, I remain yours in Christ,

SAMUEL W. ZIEGLER.

DELAWARE AND RARITAN, AND MORRIS CANALS.

NEW BRUNSWICK, NOV. 28, 1866.

REV. J. MILLER :—In giving my annual report, a few facts are worthy of notice. The number of boats visited from the first of May last, is 4,825 ; pages of Tracts distributed, are about 50,000 ; Bibles, (English and German,) 110 ; Testaments, (English and German,) 428 ; Gospel of John, Book of Psalms and Proverbs, 375 ; Messengers and Child's Papers, 1,083 ; meetings held on boats and docks, 66. May God render effective this flood of light that has been thrown in the path-way of those who seldom darken the doors of a church.

Public Meetings.—We hold these in the open air. Most of my Sabbaths, through the season, have been thus spent in the midst of one hundred to two hundred boats, and congregations of from one hundred to one hundred and fifty persons. Individuals have received the word with gladness. On a Sabbath in July, I tried to hold up to a large congregation the love of Jesus ; they were very attentive. The Spirit moved upon the heart of the people, and the tears ran down the cheeks of stout-hearted sailors on board. While holding up to them the love of Christ and the happy home in heaven, one was overcome, and when I was done he came and said to me, "Sir, will you please come with me and preach to my friends?" I went, and addressed them. One of them said, "We are Catholics, and want none of your Tracts." I then took my Catholic Testament and read from it about faith, in Heb. 11 ; I assured them that the Gospel faith was a living principle, that worked by love, and moved us forward to keep the commands of God—it was like the steam in the propellers to move forward. We can have this faith when, with the publican, we pray "God be merciful to me a sinner!" They asked for Testaments, and received Tracts gladly.

I held a meeting on a beautiful Sabbath morning in June, at Jersey City. I read the third chapter of John, and urged God's love to us poor sinners, in the gift of his Son ; that he suffered and died, that we through repentance and faith in Him might reach Heaven, the blessed home above. My congregation was very quiet, and one captain inquired, "Is there any hope for a poor boatman?" "O yes," said I, "He came to seek and save them that were lost." Bless his holy name, because none need despair !

I saw a tear was passing down the cheek of an old grey-headed man, who said "Please, sir, give me a Testament for my little daughter Mary ; she will read it for me. Turn down the leaf where the text is, and

write my name in it," which I did. I could bless the Lord, while thanks were given to the audience for their good attention. A man about twenty years old asked me to give him a Testament and write his name. I did so, and said, "Peter, if it was money it would perish; but it is your heavenly Father's will, and tells how to secure eternal life." "I thank you," said he, "It shall be the guide of my life."

Another Sabbath morning a boatman said to me, "I have been looking for you, hoping to get a Bible for Willie to read to me; we hunted in the cabin for ours, but could not find it. I am very sorry." "I have one, dear friend," said I, "if you will study, and follow its directions, it is yours." "O, sir," said he, "I will keep it clean." I exhorted him to look to Jesus for salvation. It did me good to see how this poor father received the word of God.

A young man said to me, "I heard you preach from 'Seek first the kingdom of God.' Please give me a Testament, and turn down the leaf at that text. You mentioned the great loss we should have, if we did not improve the opportunity we enjoyed; I am resolved to be a Christian, and attend to it now." Said I, "If the desire is to look to Jesus for salvation, you shall have it." May God bless his word to the salvation of this young man.

The Driver Boys.—At Jersey City, little Frankie said he had been a Sunday School scholar in Newark. He asked for a Testament, and said his mother was poor and could not clothe him, and so he had to drive the mules. "What does this good book say?" He said, "It tells us how God loves us, and how we ought to love Him." "And will you, Frankie, study this book and strive to do what it says?" "O," said he, "I will recite that chapter when we meet again." I gave it to this intelligent boy, whose poor mother could not support him. May his precious soul be saved.

A little driver boy, about twelve years old, came to me last May, saying, "My mother is poor and blind, and father is unable to work; my name is Henry Soliday. Won't you please give me a Testament? I am trying to earn something for them, and they are Christians. I can read in that book about Jesus." I felt sorry for this poor shoeless boy, and said, "Will you read it, and pray to Jesus that He will give you a heart to love and serve him?" He promised he would. "Then, dear Henry, it is yours." He thanked me for it. May this poor driver boy, who desires to help a poor blind mother, receive saving light from heaven and be clothed with the righteousness of Christ.

A German driver boy asked me one day, "Will you please give me a German Testament?" I said, "Find the 3d chapter of John;" which he found soon. "Now, Abraham, turn down the leaf. That chapter shows the love of God, the mission of Jesus, and how you may be saved. If you make this the guide of your life, heaven shall be your portion. Will you do this?" "Yea, me love to read, and me read that Testament every day." May God bless it to the eternal good of this little German boy.

More facts might be presented, but the above will suffice. It is hoped that all will be deeply interested in the Sabbath, and in the welfare of this class of men and boys.

Yours, very truly,

THOMAS ELING.

DELAWARE AND RARITAN, CHESAPEAKE AND DELAWARE, AND SCHUYLKILL CANALS.

PRINCETON, N. J., Nov. 5, 1866.

REV. JEREMIAH MILLER:—"One soweth and another reapeth." These words are eminently appropriate in their application to the work of the Canal Missionary. Another season of sowing has passed, but what will be the result? The great object in view was not simply to lead the boatmen to reform their lives—to make them good citizens, merely, but to see themselves as sinners; to see their great need of a Saviour; and then to point them to "the Lamb of God which taketh away the sin of the world." The boatmen on our canals have the reputation of being very bad men; and yet, while this is generally the case, in my intercourse among them, I found that they were *men*. Under a cold and almost repulsive exterior, there existed hearts that could be easily moved by love and influenced for good. The conduct of the Missionary, whose heart is burning with desire for the welfare of their souls, will soon win for him their confidence, and almost unconsciously gain their respect and sympathy.

The Sabbath.—This day, among the boatmen, is almost wholly devoted to the gratification of physical wants and desires, viz: eating and sleeping. After running day and night, during the whole week, they are in an unfavorable condition to devote themselves to the full observance of the holy day. This is one of the greatest discouragements which the Missionary meets in his labor.

Preaching to Boatmen.—There is no more delightful employment than this of preaching the Gospel to those who so seldom hear its glad tidings; and as this is God's appointed means of converting the world, it should *always*, as it does *now*, form the most important feature of the Missionary's labor. My experience, in this respect, during the summer, was very gratifying.

Although I am not able to point to any definite result, yet these exercises were such, for the most part, as to furnish evidence of their good effect. My first religious service was held at Kingston, N. J., on the Delaware and Raritan Canal; I was so fortunate upon this occasion as to secure the boat of Captain F——, who was a member of the Methodist Church. Another man upon the boat I found to be a Christian. When the hour had arrived for the meeting no audience had convened; but after singing several hymns from the deck of the boat, a good number came together, and we had a very precious season. These men greatly encouraged me, both by their presence and assistance, as well as words of kindly sympathy.

July 1st being the Sabbath, I went to New Brunswick the evening before to spend the day with Brother Eling. The day was very fair, and with God's blessing we were enabled to hold six meetings during the morning and evening, at different points along the canal and Raritan river. This was an occasion which I shall never forget; not so much for the effect produced upon others as upon myself. At one place we found a Captain and his wife, who seemed very glad to see us, saying that boating was a new life to them. They gave good evidence that

they were humble followers of the Saviour. We tried to speak words of comfort to them, as they were very sad in being deprived of the privileges of God's house. These incidents will furnish illustration of this feature of the work.

Tract Distribution.—While engaged in circulating Tracts and papers, I was brought more immediately in contact with the thoughts and feelings of each one personally. At the commencement of my work, I found that almost universally those boatmen who were Roman Catholics, refused to receive the reading; but near the close I was pleased to find it quite different. I could not always be certain, but I was convinced that many who had refused the Tracts at first were not only willing, but sought to receive them at the close.

While at Manayunk, on the Schuylkill Canal, I fell in with two men who were waiting to pass through the lock; one of these was a Roman Catholic. My heart ached whilst I talked with him, as I found his mind so much darkened by the errors of his religion. I saw that his soul was starving for want of heavenly wisdom, yet when I tried to point him to the truth, he loathed it and turned away. One Sabbath afternoon, while distributing Tracts and papers among the boatmen at Princeton Basin, seeing two men sitting by themselves, I accosted one of them in a friendly manner, inquiring if he would not like some good reading. In a very insolent way, he gave me to understand that he did not want anything to do with it. After speaking a few kind words to him he laid aside his reserve and conversed very freely. I found him to be a man of remarkable intelligence. He had a very good knowledge of books, but such, I was sorry to discover, as were not friendly to religion. Before I left him I gave him the little book, "Come to Jesus," which he promised me, in a very earnest manner, to read.

At St. Georges, on the Chesapeake and Delaware Canal, one morning I was engaged at the Lock in distributing Tracts to the boatmen, and as they passed through, a Captain of a boat, in a very anxious way, asked me if I had anything which would "touch his heart." He seemed like one who had been under the influence of the Spirit for a long time. I tried to give him Christian counsel during the short time I had before the boat left the Lock. Before we parted he expressed a hope that, if we should never meet on earth again, we might be united in heaven.

Bibles and Testaments.—Through the great kindness of the American Bible Society, I was permitted to leave a Testament or Bible on every boat which I found destitute. They also provided portions of the Bible bound in flexible covers, which I found very suitable for the drivers. If my space would permit, I could speak of many instances where the word of God was received by the boatmen with joy and great gratitude. I have distributed about 30,000 pages of Tracts, 600 Child's Papers and American Messengers, 25 Bibles, and 108 Testaments; 72 parts of the Testament, and 20 copies of the little book "Come to Jesus."

Yours, truly,

THOMAS TRACY.

THE TESTIMONY OF A VOLUNTEER.

NEW HOPE, FEB. 16, 1867.

REV. WM. HANCE:—At our last interview, you wished me to give some account of my labors here at New Hope. I have noticed a great change among the boatmen, who appear more civilized and moral than I ever saw them before. They appreciate my labors among them, and in some instances, at our meetings, the men pray and weep, and promise to serve God and attend to the salvation of their souls. At one of our meetings a man told me that he had belonged to church; I had prayer meeting in his cabin on the boat, and he sobbed and prayed, as if his heart would break. He promised me that he would seek and serve the Lord.

I see a great improvement in the morals of the boys; they are not in general so rude and wicked as they were some years ago. The boatmen and boys thankfully receive Tracts and Testaments; and the Roman Catholics receive the Tracts and Testaments more readily than they formerly did—sometimes they ask me to give them Testaments to read.

I am encouraged to continue to labor among the boatmen, for I think great good is being accomplished. Many sinners are awakened and brought to attend to their souls' salvation. The amount of money required is thus well expended. The consequent spiritual good cannot be computed in time—it remains for eternity alone to reveal the results of the labors of our Missionaries on the canals.


Yours, in the Gospel,


WM. UMPLEBY.

LABOR.


But for Chinese labor, neither borax nor sulphur could be obtained. White laborers could not be induced to undertake the labor. However, as Chinamen get what they consider good wages, the needful supply is always on hand. Professor Oxley's experiences in mining are highly suggestive as to man's need of a Sabbath. He says he has seen, at Washoe, enough of working seven days in a week on seven days' wages, to demonstrate that only five days' product is the result; and although his Chinese laborers are engaged by the month, and are quite willing to work every day in the month, he, for pure economical and physiological considerations, gives them a seventh day rest, the Christian Sabbath.

D. J. MACGOWAN.

 The principle of this Society is to keep *entirely free from debt*. Hence the high importance of a Treasury *well replenished*, in order to give efficiency to our efforts.

 Donations may be sent to MR. JOHN WIEST, Treasurer of this Association, at No. 308 Walnut Street, Room 16, or to the REV. JEREMIAH MILLER, Corresponding Secretary of the Society, care of H. N. THUSSELL, Esq., at the American Tract Society, No. 1210 Chestnut Street, Philad'a.

FORM OF BEQUEST.

 I give and bequeath to the Philadelphia Sabbath Association, the sum of _____ dollars, and authorize my executor to pay over the same to them, (or their Treasurer for the time being,) to be appropriated to the general purposes of said Association in the discretion of its Board of Managers.

COLLECTIONS OF PHILAD'A SABBATH ASSOCIATION,

From Feb. 15th, 1866, to Feb. 15th, 1867.

COUNTRY COLLECTIONS.

<i>Easton.</i> J M Porter, Walton & Wolverton, J D Patterson, Mrs C Wagner, W H Lawall, Cash, Daniel H Schneider, Cash, Cash, J Rader, \$5 each; S Deshler, Ag't, M H Jones, Mrs A Reeder, C C Noll, John Green, Charles Stewart, E H Green, J S Rodenbaugh, James Hess, W Laubach, E Eyrman, R C Pyle, S L Rodenbaugh, John Miche, Edward J Fox, D Black, 3 each; Rev F Hodgson 2 50, J T Baldwin, H A Sage, Thomas J Carper, Charles Sidgraves, Benjamin Plotts, A W Shattock, Cash, J W Long, J Tindall, C C Jennings, David Ganz, Frederick Seitz, W H Armstrong, L A Buckley, J Drake, McE Foreman, John Abel, Jr., John Vandever and S Boileau, 2 each; collection of Young Ladies' Festival: <i>Committee</i> —Clara Becker, Lizzie Bucker, Mary McNeal, Sallie Hess, Lillie Hess, Maggie McNeal 12, C Rodenbaugh 10, individuals 116.....	\$276 50
<i>Allentown.</i> Samuel Lewis, Allentown Rolling Mill, \$5 each; Young & Lep, Rev M L Holford, cash, C Prety, 2 each; other individuals, 31 50.....	49 50
<i>Belvidere.</i> Mr Kennedy, 10; Mrs R L Kennedy, Mrs L S Wurtz, C S Wurtz, Dr J M Paul, D C Blain, \$5 each; H B Sherred, J G Shipman, A Lott & Son, \$2 each; other individuals, \$30 05.....	71 05
Morris Canal and Banking Co	25 00
<i>Mauch Chunk.</i> F Hazzard.....	10 00
J Leisenring 7 50, A A Douglas 6, E T Booth 6.....	19 50
J W Embody 5, Cash 3, Charles Albright 2.....	10 00
J H Salkeld 2, George Belford 2, A G Broadhead 2.....	6 00
J A Polk 2, S E Sites 2, W H Sayers 2, S M Lines 2.....	8 00
Other individuals.....	56 50
<i>Bristol.</i> Mrs Cornelia Magoffin	10 00
Other subscribers.....	4 00
Solesbury Pres Church.....	9 00
Forrestville Pres Church.....	7 25
B S Levant, of Lehigh Furnace...	2 00
<i>Bethlehem.</i> Rev F Wolle	25 00
Wolle, Krause & Co.....	10 00
Rev S Wolle, J Lerch, Seaman & Traeger, 5 each.....	\$15 00
R C Webster 5, John Fritz 5, Mrs A D Krause 3, S A Myers 3....	16 00
Matilda Crothers 2 50, W S Crothers 2 50.....	5 00
Cash, J L Miller, Ira Cartwright, B E Lehman, Cash, D H Taylor, C B Daniels, J Smiley, each 2.....	16 00
Other individuals.....	51 00
<i>Glendon.</i> Charles Jackson Jr 10, W Finnstou 5, J W Bacon 3, other individuals 5,.....	23 00
Leopard School House.....	8 03
Willistown Baptist Church.....	5 37
G Z Kunkle.....	2 00
Bridesburg Pres Church.....	111 22
North and South Hampton Reformed Dutch Church.....	12 94
Addisville " ".....	8 57
Middlebush " ".....	15 00
<i>Stockton</i>	27 00
<i>Summit Hill.</i> Presbyterian Ch 3 53, N Patterson 3, William Sharp 3, W Leisenring 3, Thomas Philips 3, C R Potts 2, John Simpson 2, Thomas Long 2, R B Butler 2, Hugh L Davis 2, other individuals 25 50.....	51 03
<i>Milnesville.</i> John Fields 10, Mrs Fields 5, W M Fields 5, Mrs W M Fields 5, C J Fields 5, Rev C J Hagey 5, other individuals 16 80, M E Church 6 39	58 19
<i>Hazleton.</i> A Pardee 10, Mrs E Markle 5, F L & Co 3, Cash 2, H E Sutherland 2, Cash 2, S Engle 2, Mrs Dubing 2, M E Church 3 34, Mr A Pardee 2, other individuals 23 25.....	56 59
<i>Audenreid.</i> A Dimmick 2, J K McCollum 2, H Hamburger 2, A W Fellows 2, J B M C 5, other individuals.....	17 50
<i>Eckley.</i> Sharp, Weiss & Co 10, Clerks in Store 2, C E Foster 2, Mrs Housel 2, other individuals 14.....	30 00
<i>Jeddo.</i> M E Church.....	4 06
<i>Lambertsville.</i> Ashbel Welch 10, Wm Cowen 5, C Arnott 5, J R Wurtz 3, J C Weedon & Co 3, C Pierson 2, Geo A Kohl 2, J Silvers & Son 1 50, other individuals 22.....	53 50
<i>Trenton, N. J.</i> B Fish 10, E B Fuller 5, Mrs P Katzenbach 5, Elias Cook 5, J G Brearley 3, J Fish 3, T Stryker 3, other individuals 22.....	56 00

<i>Bridgeton, N. J.</i> R C Nichols 5, H V N & B 7 50, other individuals 11.....	23 50
<i>Woodbury, N. J.</i> Doctor Fithian 5, Mrs Lucy Hopkins 5, C P Vandervere 5, other individuals 14 50.....	29 50
<i>New Brunswick.</i> John Clark 5, First Pres Church 33, Second Reformed Dutch Church 20 75, First Baptist Church 33.....	91 75
Collection by Thomas Eling.....	37 53
<i>Espytown.</i> Charles S Fowler 5, Charles Fields 2, A T Fowler 2, individuals 3 45	12 45
<i>York.</i> Samuel Small 20, D E Small 10, C A Morris 10, P A Small 10, Jacob Small 5, John H Small 5, N Mf Co 5, Sue Small 5, E Weiser 3, Cash 3, other individuals 29.....	105 00
<i>Lewistown.</i> E L Benedict 5, F J Hoffman 3, other individuals 16 60.....	24 60
<i>Bainbridge.</i> M E Church 8 35, Bethel Church 3 50.....	11 85
Great Valley Pres Church	14 05
<i>Mount Joy.</i> John Patterson & Co 5, other individuals 5 25...	10 25
<i>Marietta.</i> Individuals.....	5 25
<i>Huntingdon.</i> Baptist Church 5, other individuals 14.....	19 00
<i>Halifax.</i> M E Church 3 32, others 1 15.....	4 47
<i>Middletown.</i> Bethel Church....	1 94
<i>Columbia.</i> Welsh Baptist Ch 3, S Baumgardner 25 cts.....	3 25
<i>Milton.</i> Several individuals....	20 25
<i>Lewisburg.</i> Several individuals	12 00
<i>Danville.</i> T Beaver 10, Miss M A Montgomery 5, other persons 15 50, Baptist Church 2 75.....	33 25
<i>Beach Haven</i>	1 14
<i>Plymouth.</i> Samuel Wadam 1, Friend 25 cts.....	1 25
<i>Wilkesbarre.</i> Baltimore Coal Co \$5, sundry persons 21, Cash 50 cts	26 50
<i>Pittston.</i> Baptist Church.....	1 51
<i>Liverpool</i>	4 75
<i>Bloomsburg.</i> Rev J P Tustin, Rev D J Waller, W McElvy, E H Little, 2 each.....	8 00
Individuals.....	6 15
<i>Muncy</i>	13 32
<i>Jersey Shore.</i> West Branch Canal Co 5, individuals 9 20.....	14 20
<i>Williamsport.</i> Cash.....	1 00
<i>Millersburg</i>	7 00
<i>Carlisle.</i> Mrs Thorn 5, other persons 17, 2d Pres Ch 7 16,	29 16
<i>West Nantmeal</i>	3 00
<i>Bell & Macallmant</i>	166 40

Logan Valley Baptist Church...	\$9 02
<i>Tipton</i>	2 48

\$2,008 39

CITY COLLECTIONS.

John A Brown.....	\$100 00
Cash	100 00
Arch Street Pres Ch S School...	50 00
A Pardee & Co.....	30 00
Cash.....	30 00
John Bohlen and C M Bohlen 25 each.....	50 00
M W Baldwin & Co.....	25 00
Alexander Brown.....	20 00
Rene Guillou.....	20 00
F L Bodine.....	20 00
W S Boyd.....	20 00
W Rutter & Co.....	15 00
John Wiest, G W Reed & Co, Charles Santee, J B Okie, Geo W Toland, W J McElroy, Wm Bucknell, C F Norton, W A Porter, Alfred Martien, Samuel H Perkins, De Witt Taylor, (Albany, N. Y.) Alexander Fullerton, Thomas Watson, C H & Co, H J Williams, Henry Simons, Gilbert Combs, H D Gregory, Hoffman & Kennedy, A Campbell & Co, W A Drown, Franklin Butler, D C McCam- mon, John C Farr, 10 each.....	250 00
James Field, Miss H R Earp, Wm S Ringgold, Thomas Earp A Friend, to buy "Come to Jesus," for boys; Arthur G Coffin, John M Harper, Samuel Tolman, H C Harrison & Son, Bush, Bunn & Co., Jane L Cathcart, Mrs M C Donald- son, Wm Brochie, Mrs E A Smith, Miss A Greenleaf, Van Dusen, Lochman & Co, L Dick- man, Mrs B Gerhard, T T Tas- ker, Wm Howell, J F Bodine, Ambrose White, S Agnew, J C Warner, W H Hamilton, S H Bibighaus, Jacob T Dietz, E Tracy, Wm F Geddes, John M Ford, John C Davis, J B Morehead, William Nyce, I C Jones Jr, W D Bell, T B, J W & A H Miller, D McDonald, Henry Crosky, E Hall, J R Campbell, C McAllister, Stephen Colwell, H S Ziegler, R B Potter, A Kline, Davis Pearson, H Derringer, G E Taylor, J A Gardner, James Smith, L Brown, John B Gest, William Mann, J C Dawson, Wm Pur- ves, E W Lehman, W & H R Raiguel, J L Walters, C D	

Ritchie, D Weckerly, G W		E Crowell, Mrs Jane Bussier,	
Simmons, Edwin King, Geo		Knowles, Miss R C Snowdon,	
Dodd, Rev R Adair, J Walton,		A R Harper, Mrs V C Sweat-	
P A Jordan, Wm Wilson, A R		man, A Holland, R H H, Mrs	
P, E L Nichols, Adam Stein-		McDowell, G Stuckart, D Ed-	
metz, H L Lipman, Samuel H		wards, C Hulburt, Misses Beale	
Davis, R K Hoeflick, B T Tre-		Mrs Constable, 1 each.....	\$14 00
diek, Stokes, Caldwell & Co,		Union Pres Church.....	15 00
James Schott, Edwin Greble,		Olivet Pres Church.....	20 00
Mrs Ellen Morris, John Gar-		North ".....	26 48
rett, Miss H Holland, W L		United Brethren in Christ, in pt,	1 84
Hildeburu, J G Smith, Isaac		First Presbyterian Church, Ken-	
S Williams, Wm H Reese, Mrs		sington.....	24 00
M Johnson, John H Williams,		Missionary Society of First In-	
J B Ross, 5 each.....	\$140 00	dependent Church.....	25 00
J S E, Francis Jordan, N L Hat-		First Reformed Pres Church....	46 00
field, R S Walton, D N Fox,		Coates Street do	8 41
3 each.....	15 00	Church of the Epiphany.....	25 00
W L Grover, A Sulger, H A		Buttonwood Street Pres Church	
Bower, 2 50 each.....	7 50	(Rev Dr Shepherd's,) collec-	
J B S, Mrs Ellmaker, Mrs D Pop-		lections 7 60, J B Stevenson	
pal, J McLeod, P H Horn, J R		10, H B Lincoln 5, Cash 5.....	27 60
Baker, Henry Dager, J McAr-		Moravian Church.....	15 55
thur, J V Lambert, George		Taber Pres Church.....	9 50
Brown, Mrs Steel, John John-		Fifth United Pres Church, Phila	7 25
ston, L C Voute, I Newton		Interest on J Brewster's Dona-	
Baker, C Mahaffy, James Clark		tion.....	53 15
Farr & Bro, 2 each.....	34 00		
Mrs D Lapsley.....	4 00		\$1,549 28

JOHN WIEST, *Treasurer,*

In account with the Philadelphia Sabbath Association.

DR.

To Balance from last year's Report.....	\$1,119 69
" Collections in Philadelphia.....	1,549 28
" " in Pennsylvania and New Jersey.....	2,008 39
	<u>\$4,677 36</u>

CR.

By Salaries paid,		
Cor. Secretary, Rev. J. Miller,		
Missionary, " W. Hance,		
" " S. W. Ziegler,		
" " Thos. Eling,		
" Mr. Thos. Traey,		
	\$2,250 00	
Extra Allowance.....	300 00	
Traveling and Incidental Expenses.....	691 03	
Publishing Annual Report and Remonstrances.....	95 00	
Tracts.....	105 01	
	<u>\$3,441 04</u>	

Balance.....\$1,236 32

Received from the late John Brewster—invested,..... 500 00

Examined with vouchers, and found correct.

Balance on hand as above, \$1,236 32.

JOHN R. BAKER, }
E. W. LEHMAN, } *Auditors.*

Philad'a, March 16th, 1867.